

The Alaskan Churchman

SEPTEMBER, 1956

Number



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER

ZIEGLER

Missionary District of Alaska

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The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great characters connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

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SEPTEMBER, 1956

GOD HAS GIVEN US MEN

Even in the year 1956 when the Church in Alaska rejoices in the presence of twenty-five clergy, two nurse-evangelists and a Church Army Captain on its evangelistic staff there are still many stations of the mission in Alaska not staffed with an outside appointee. Yet this does not mean that these other communities must wait for a visiting priest before having church services in their village because in many cases devoted layreaders carry on the work faithfully, regularly, and ably in the villages where they live.

Such a layreader in many cases is more than the name connotes in most minds and so to make this ministry more real to our church people we want to tell you about one such lay-reader—Milton Swan of Kivalina, Eskimo catechist and devoted witness to our Lord along the Arctic Coast.

In late August 1943, following a fourteen-hour journey on the Arctic Ocean, along the coast from Point



Milton Swan

Hope, a little motor boat anchored in the Kivalina lagoon at four o'clock in the morning. Aboard, among the fifteen or so passengers, were the newly-arrived missionaries who had come to staff the St. Thomas' Mission, Point Hope less than a month before—and a very green couple they were (the present Bishop of Alaska being that priest!).

Few people did more to introduce the Gordons to the life and people of the Arctic in a really winning way than did Milton and Martha Swan of Kivalina. The village population of nearly one hundred Episcopalians has looked to Milton Swan for services for more than fifteen years. Twice on Sunday and on Wednesday nights, Milton conducts services and preaches in his own tongue. In addition, he plays the little folding organ and leads the singing with Martha's help, having picked up his musical knowledge largely on his own after some starting help from a school teacher. Milton and Martha also carry on the Sunday School and when a priest or bishop is present Martha

(continued on pg. 11)

ALASKAN CLERGY MEET IN JUNEAU

On May 31st, seventeen Alaskan clergy, two lay ministers, and the Bishop gathered in Juneau with the Rt. Rev. Russell S. Hubbard, D.D., Bishop of Spokane, for a most successful five-day conference.

The people of Holy Trinity Parish, Juneau, spared no effort in doing their part of making the conference a memorable one and even the weather co-operated perfectly, and that is quite a feat for Juneau (even if Ray Bolton says it isn't so!).

Bishop Hubbard led the clergy in a quiet day and also took the mornings of the conference in discussing various aspects of the ministry with our Alaskan ministers. He left a memorable impression and we are truly in his debt for giving us this time from a very busy schedule.

In gathering twenty men in Juneau from the far reaches of the Territory, a total of 26,250 miles was covered in simply coming from their homes in Alaska to Juneau and then going back again. Eleven men flying from Fairbanks to Juneau and return with Pan American World Airways casually covered over fifteen thousand collective miles. Some of the other travel was not so simple.

Our Arctic Coast clergy journeyed in to Fairbanks via the "Blue Box" as did clergy from Tanana, Allakaket and the Lower Yukon. In the Anvik area complications arose with the Yukon River at such a high stage of water that all the sandbars (used for a landing field) were covered. So in order to make connections with the Bishop, Tom Cleveland and Glen Wilcox had their Sunday services in their churches at Holikachuk and Anvik on May 27th—then hastily donning un-clerical clothing for river travel they traveled upriver for a rendezvous at the mouth of the Shageluk Slough. Then together a run all night (except there is no night!) up the Yukon headed for Nulato—two hundred miles away and the nearest landing



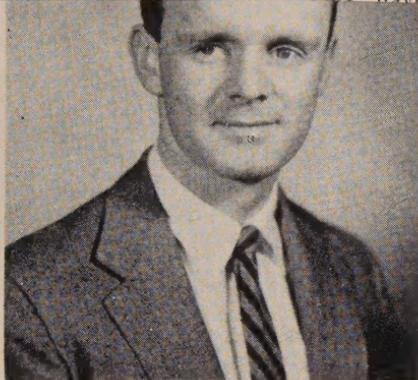
Lower Yukon Clergy (and Randy Mendelsohn) arrive in Fairbanks!



field. After thirty-six hours travel (including stops along the way for making tea and for rest) they arrived at Nulato at 5 A.M. on May 29th, to be met by the Bishop and the "Blue Box," three hours later, for another two hundred and seventy miles by air in to Fairbanks. The return trip involved much the same procedure with seminarian Joe Falzone replacing Mr. Cleveland who is spending the summer supplying St. Peter's, Seward. So it goes all in a day's work in Alaska but probably a little unusual as clergy conferences go!

NEW WORKERS SERVE IN ALASKA

Since the last issue of The Alaskan Churchman five new workers have



Alexander C. Zabriskie Jr.

sistant at St. Matthew's Parish, Fairbanks. Sandy graduated from the Virginia Seminary in this year's class and was ordained to the Diaconate at graduation time. He is the son of the Rev. Alexander C. Zabriskie of the Virginia Seminary faculty whose sudden death late in June brought him into the ministry. Sandy has been very active in the work of the church in South Carolina and comes to Alaska to serve as a missionary physician because to quote him "feeling that Christian laymen are important too, I decided to offer my professional abilities to the mission field." We in Alaska are mighty glad that he has been so led, and may God bless Burns Jones in his spiritual and medical ministry in the Yukon Valley.

A second appointee to the hospital at Fort Yukon is Miss Margaret Merrell of Montrose, Pennsylvania, who comes to serve as Secretary-Treasurer of the institution. Miss Merrell has had a wealth of experience in the business world that ably fits her for this task and in addition, she is a consecrated Christian woman who has been most active in the work of the Church. She has served as organist and choir director and as a Sunday School teacher, and has been most active in the work of the Woman's Auxiliary. She comes to Alaska to serve the Church and we feel cer-



Dr. W. Burns Jones, Jr.



Miss Margaret Merrell

tain that she will be richly used as part of the staff of the Hudson Stuck Memorial Hospital and St. Stephen's Mission.

The appointment of three new clergy members of the staff brings joy to the church in Alaska too. The Rev. Malcolm H. Miner will be in

residence as Rector of All Saints' Parish, Anchorage by the time this issue of the Churchman reaches its readers. Fr. Miner comes to us from St. Andrew's Parish, Oakland, California.

Malcolm Miner was born at Holyoke, Massachusetts. He attended the University of Maine and Bangor Seminary and was ordained to the Methodist ministry in 1947. He later became interested in the Episcopal Church, studied privately and also attended Berkeley Divinity School. He was ordained to the Priesthood in 1950 and served the church in South Barre, Massachusetts before going to California.

The Miner family includes Mrs. Miner, the former Joan Alward (also a New-Englander, born in Maine) and twin daughters, Linda and Donna who will be eleven years old shortly after they take up residence in the new Anchorage rectory. We extend a warm welcome to the Miner family and we feel certain that Fr. Miner will continue to build numerically and spiritually on the firm founda-

tion laid at All Saints' by the fine ministry of the Rev. Albert J. Sayers.

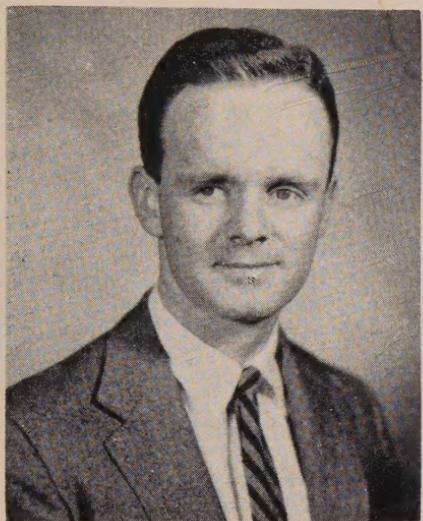
The Rev. Alexander C. Zabriskie, Jr., of Alexandria, Virginia comes to Alaska in mid-August to serve as As-



Lower Yukon Clergy (and Randy Mendelsohn) arrive in Fairbanks!



Fifty-one Confirmation Candidates, the largest class in recent Alaskan history, presented by the Rev. Albert J. Sayers in Anchorage in May



Alexander C. Zabriskie Jr.

sistant at St. Matthew's Parish, Fairbanks. Sandy graduated from the Virginia Seminary in this year's class and was ordained to the Diaconate at graduation time. He is the son of the Rev. Alexander C. Zabriskie of the Virginia Seminary faculty whose sudden death late in June brought sorrow to his many friends and admirers everywhere. Sandy also has two brothers in the ministry. However, he comes to Alaska as the Rev. Alexander C. Zabriskie, Jr., and we

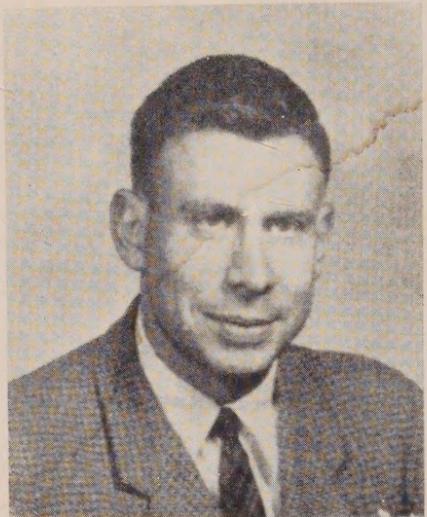
are sure in his own right he will bring a rich and helpful ministry to our people in Fairbanks.

The third recent addition to our clergy staff is the Rev. Patterson Keller of Trappe, Maryland, also a recent graduate of the Virginia Seminary and a newly-ordained deacon. Pat drove up over the Alaska highway with a friend and his inseparable companion "Tetlin," a one hundred and ten pound Alaska Husky dog, acquired as a pup when Pat served as a summer seminarian in Tetlin last summer. On the night of July 29th, Pat flew with the Bishop to the Mission of the Good Shepherd (two hundred and sixty miles southwest of Fairbanks on the Koyukuk River) to serve as the first Minister-in-Charge of this mission to the people of Huslia, numbering about one hundred and forty Indians. He succeeds Miss Arlene Chatterton, R. N., who served as Nurse-Evangelist at this station most capably and sacrificially for the past two years. Also on the flight to Huslia was "Tetlin" and about two hundred pounds of baggage, so the plane was a little crowded!

Pat Keller comes to Alaska as a direct result of his experience as a summer seminarian in the Territory last summer. (Of the group of four



Huslia on the Koyukuk River



Patterson Keller

last summer three are returning as permanent appointees so that speaks well for the success of the program). Feeling the challenge of his experience in Tetlin he volunteered to serve the greatest need in this District so he has been assigned to Hus-

lia and a rich opportunity awaits him there. You will see more of Pat in his article carried elsewhere in this issue about Archdeacon Stuck—"A Man Who Liked to Climb Mountains."

The Church in Alaska has been saddened by the recent death of the Rev. E. A. McIntosh at his home in Oregon. Mr. McIntosh served for a great many years as a missionary in Alaska and had a hand in building the mission at Tanacross as well as at many other stations in this District. Mr. McIntosh retired from the work at St. Timothy's Mission, Tanacross in 1944 and has been living along the West Coast since that time. Mrs. McIntosh and a daughter, Ada, survive him and our heartfelt sympathy and prayers go to them.

* * *

Renew your subscription to the Alaskan Churchman today!



Rectory in Huslia

MRS. ARTHUR M. SHERMAN INSPIRES WOMEN AT DISTRICT MEETINGS

By RUTH ROBOTHAM

Church women of the five churches of Southeastern Alaska enjoyed a well-planned Convocation program at St. Andrew's Church, Petersburg, May 4-5, 1956.

The women of our host church extended warm, cordial and complete hospitality, and the presence of our Bishop, the Rev. Hugh F. Hall, and Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary to the National Council, added greatly to our inspiration and enjoyment.

Committees functioned efficiently between business sessions, and as results of their work and reporting, proposed amendments to the constitution and by-laws were read and adopted; a resolution was prepared, presented and accepted, approving the proposed Mental Health Bill currently pending in the Congress of the United States; plans were put in motion for the establishment of a scholarship fund; and other matters of routine business were dispatched.

The nominating committee had a two-fold duty: To select a slate of

officers for the Southeastern Alaska Convention, and to select candidates for the offices of president and secretary-treasurer of the Missionary District of Alaska. Southeastern Convocation officers elected are: President, Helen Roff; Secretary-Treasurer, Lorraine Bayer, both of Holy Trinity Parish, Juneau, and United Thank Offering Custodian, Ann Bailey, St. Andrew's Mission, Petersburg. These officers will serve for one year. Elected for a three-year term for the Missionary District of Alaska are: President, Corinne Kenway, and Secretary-Treasurer, Ruth Robotham, both of Holy Trinity Parish, Juneau.

Mrs. Sherman spoke to the Convocation Friday afternoon and evening and Saturday afternoon, stressing the true purpose of our work as women of the Church, bringing up for our self-examination such questions as: What is the underlying purpose of your group? How do you characterize its nature or spirit? What sort of witness is it exhibiting within the parish and in the community? Do women find in the group a unique fellowship



Delegates at Southeastern Convocational Meeting

that helps them to find God and makes it easier to believe in God? Are they held together by the Holy Spirit and a shared devotion to Jesus Christ? Do the women have a loving concern for one another? She demonstrated "Buzz" sessions as a method of Bible study and meditation, and suggested helpful readings: "How to Read the Bible" by Frederick Grant; "Consider the Bible"; "The Young Church in Action" (a study and translation of the Acts of the Apostles) by J. B. Phillips; "His Witnessing Community," by Bishop Jones; "Mission: U.S.A." by James W. Hoffman, and other pamphlet publications which are readily available through The National Council.

Our "Quiet" hours began with a celebration of the Holy Communion Saturday morning, after which Father Hall gave three meditations on the Christian Life. New birth: conversion is a starting point, but also a continuing process throughout our whole life. We must acknowledge our need. If we are dissatisfied with ourselves, we have a chance to get somewhere in our spiritual growth. We must come to a decision consisting of two elements: God's part and our part. Grace is God's part, Faith is man's response. The Bible tells us what Christianity is. The Church is the company of those who want to live as Christ taught. Protestants emphasize Bible over church; Roman Catholics emphasize Church over Bible; the Episcopal Church, being both Protestant and Catholic, tries to unite and balance the two. We need God and God needs us to complete His plan. We must strive to present ourselves as a "reasonable, holy, and living sacrifice." We must have the right motives in developing our lives as Christians.

Our host parish served a covered dish dinner Saturday evening, after which we enjoyed a colored film portraying the work of the Church in the Missionary District of Haiti, under the direction of Bishop Voegeli. Following this, Bishop Gordon officiated at a service of installation for the officers-elect of the Missionary



Mrs. Sherman with Fr. Baldwin, OHC (who conducted helpful missions in several Alaskan churches) at Minto

District of Alaska and of the Southeastern Convocation.

Bishop Gordon was celebrant at the service of Holy Communion Sunday morning. At the eleven o'clock service of Morning Prayer, he confirmed a class presented by Father Hall.

Sunday afternoon, we departed to our several homes, taking with us an inspiration toward greater effort to accomplish the important aims and true purposes for which Episcopal churchwomen are united, and with a feeling of stronger bond between the two Convocations of the Missionary District of Alaska. Corinne Kenway, newly elected President of the Missionary District Churchwomen, went on to attend the Convocation of Central and Western Alaska, providing a further tie.

Mrs. Arthur M. Sherman, after being the featured speaker at the Southeastern Convocation of the Alaska Woman's Auxiliary, visited



Auxiliary Women at Seward Convocation

both Sitka and Juneau. In each community she spoke to the assembled women of the church and brought real inspiration and strengthening of our women's work.

From Juneau, Mrs. Sherman flew to Anchorage and drove to Seward for the meeting of the Central and Western Convocation of the Auxiliary. Women representing Cordova, Valdez, All Saints' Church, and St. Mary's Church, in Anchorage, Nenana, Fairbanks, Fort Yukon, Circle, Arctic Village, Chalkyitsik, and Tanana were present for another en-

couraging and forward-looking meeting of the women of the Church in Alaska.

Mrs. Bucki Nelson of Seward, president of the Convocation, presided over the meetings held at St. Peter's Church and Mrs. Sherman again presented the task and privilege of a woman's service to God and the Church in a most challenging way. The Rev. L. Russell Clapp of Seward led a quiet morning meditation for the women on Saturday.

In the business sessions a consti-



Mrs. Sherman arrives in Fort Yukon with returning delegates

tution was adopted for the Convocation and also a convocational budget. Mrs. Helene Harvey of All Saints', Anchorage, was elected the new president of the Convocation with Mrs. Roger Waldron of St. Mary's, Anchorage UTO Treasurer and Mrs. Louise Brown of All Saints' as Secretary—all for a two-year term. Mrs. Edwin Meier of Anchorage was elected District UTO Treasurer for a three-year term. The convocation voted to meet in Anchorage in May, 1957.

It was a privilege to have Mrs. Corinne Kenway of Juneau, newly elected District President of the Auxiliary in Seward to give a real and distinct District tie to the meeting. The ladies of Seward, after practicing on the clergy in 1955 did a super elegant job of entertaining the meeting in spite of a very poor sample of Seward's sometimes beautifully sunshiny weather, and all returned home with dampened heads but renewed spirits for furthering the cause of Christ through our Woman's Auxiliary work in the year to come.

After stopping in Anchorage for a meeting with the women there, Mrs. Sherman journeyed on to Fairbanks and flew in the "BLUE BOX" with the Bishop and some of our Yukon River delegates, north to Fort Yukon for a visit there and returned to Fairbanks via Minto with the Bishop and Fr. Baldwin, OHC, who was returning from a fine mission at Fort Yukon.

We in Alaska are deeply grateful to Mrs. Sherman for giving of herself and her time for seventeen days in Alaska and we know that God will richly use the thoughts and teaching that she gave us, to further His work in the far north.

The Rev. and Mrs. Rowland J. Cox left on regular furlough early in August. Mr. Cox has served for the past three years as Priest-in-charge of St. Thomas' Mission, Pt. Hope. Mr. and Mrs. Cox will return to Alaska and Pt. Hope in mid-November.

The Rev. Jack D. Russell who, with his wife, had been appointed by the National Council to serve in Alaska at St. John's-in-the-Wilderness, Allakaket, was not able to come to the Territory when Mrs. Russell did not receive clearance from the Medical Board. We still hope that the Russells may come to Alaska later on. In the meantime, Mr. Russell has begun his ministry in the Diocese of Texas.

To fill the vacancy at Allakaket the Rev. Randall P. Mendelsohn of St. James' Mission, Tanana, has accepted a transfer to St. John's-in-the-Wilderness and will go there with Mrs. Mendelsohn early in September. Mrs. Mendelsohn, a registered nurse, will be a great asset at Allakaket since there are no medical facilities or personnel available for our people there.

The Rev. Coleman Inge, who came to Alaska from the Sewanee Seminary and his home in Alabama early in August, will succeed Mr. Mendelsohn in Tanana. Mr. Inge served in Tanana as a summer seminarian in 1955 and did fine work for the church. We feel certain that his ministry at St. James' Mission will be a blessed one.

* * *

Mr. Carter van Waes, recent graduate of the Church Divinity School of the Pacific was ordained to the Diaconate by Bishop Gordon in All Saints' Church, Anchorage, on June 29th. Mr. van Waes was presented to the Bishop by the Rev. Philip E. Jerauld, and the Rev. Norman H. V. Elliott of Fairbanks preached the sermon. Other clergy participating in the service were the Rev. Robert Grumbine of Valdez and Chaplains Roth and Doneghy of the Air Force and Army bases in Anchorage.

Mr. van Waes has been assisting at All Saints' Parish in Anchorage in July, but is now at his permanent post in Seward where he has been appointed as Deacon-in-charge of St. Peter's Church.

God Has Given Us Men

(continued from pg. 1)

serves as interpreter. Confirmation classes are prepared, children brought to baptism and the church building is maintained—all by Milton and Martha Swan. The Kivalina choir is noted all along the Arctic Coast and no one visiting Epiphany Church, Kivalina, can say there is a lack of enthusiastic congregational singing. So here is a layreader carrying on a full apostolic ministry, bringing to his own people along the barren isolated coast the regular ministrations of the church that means so much to them. Milton works under the direction of the Rev. Rowland J. Cox of Point Hope, who visits Kivalina regularly for the services and sacraments of the church and for general oversight of the mission.

During the week, between his church assignments, Milton hunts for food on the ice-covered Arctic ocean in the winter and along its shores and inland during the summer. It is a joy to say that this sturdy lay apostle is one of the best hunters and providers in the village and thus serves also as an example to his flock—as

Chaucer says, "first he wrought and then he taught."

Milton Swan is one example of the lay ministry of the Church at its best. It is further illustrated by others like Isaac and Paul Tritt of Fort Yukon, David Salmon of Chalkyitsik, and the saintly David Paul of Tanacross, or Donald Oktollik of Point Hope, and many others. In these villages the church has provided its own leadership in order to bring the men, women, boys, and girls of our Indian and Eskimo communities nearer to our Lord and we hope that the time is near when some of these men may go forward into the ordained ministry to enable them to serve even more effectively as God has called them.

We welcome to the district family Miss Deborah Lambert born to the Rev. and Mrs. Richard T. Lambert on July 13th in Dayton, Ohio. Deborah will return with her parents and brothers and sister to Fairbanks in September.

* * *

Give your friends subscriptions to the **ALASKAN CHURCHMAN!**



Village of Kivalina on a narrow sandspit between the Arctic Ocean and the Kivalina Lagoon. Picture, taken in early June, shows heavy ice in the ocean in the foreground and scattered ice cakes in the lagoon.

NATIONAL CHURCH LEADERS VISIT ALASKA FOR LAYMEN'S TRAINING

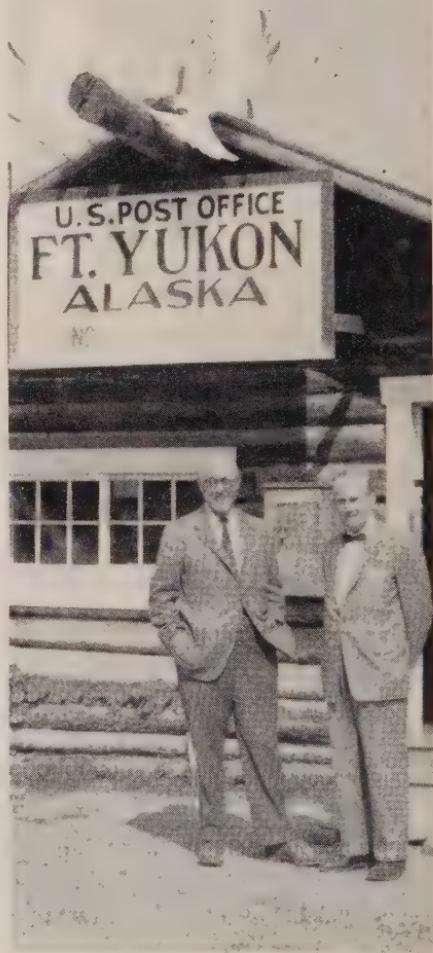
By: THE REV. NORMAN H. V.
ELLIOTT

On July 27th, 28th, and 29th, All Saints' Church, Anchorage, was the scene for the Second Laymen's Training Course to be held in Alaska. (The first course having been conducted at the Church of the Holy Trinity, Juneau, during the previous week.) Under the capable and inspiring leadership of Dr. Howard V. Harper, Executive Director of the Presiding Bishop's Committee on Laymen's Work, and Mr. John W. Reinhardt, Director of the Department of Promotion of The National Council, twenty men representing parishes or missions in Anchorage, Fairbanks, and Nenana participated in the course.

Dealing with the motivations that must distinguish Church Work from men's other activities, the Bible centered course sought answers to such questions as: Why do men engage in Church work? What must underlie every man's work in the Church? Why should men engage in Church work? What is the Good News? Are the men's activities of our parish proclaiming this Good News?

Through the use of the group-dynamics method of teaching, the sought-for answers came from the participants themselves rather than from the course leaders. Being a "deep level" self and parish examination, it was an upsetting and very real experience—as all encounters between God and man must be. Those who participated gained new insights into laymen's work; recognizing it as a ministry to all people rather than simply a medium for recreation or the conduct of parish business.

The Church in Alaska is deeply grateful to Dr. Harper and Mr. Reinhardt for coming to Alaska to share



Dr. Harper and Mr. Reinhardt
at Ft. Yukon

with the men of the church here their knowledge and experience. In addition, to conducting conferences in Juneau and Anchorage, the two men also spoke to parish gatherings of men in Sitka and Fairbanks. In order to see something of the work of the church with the native people

of Alaska, Dr. Harper and Mr. Reinhardt flew with the Bishop for brief visits at the Hudson Stuck Memorial Hospital and St. Stephen's Mission, Fort Yukon, and at St. Barnabas' Mission, Minto.

Our ministry in the Territory has been immeasurably strengthened in recent years by the coming of National Church leaders to Alaska. The highlight, of course, was the visit of the Presiding Bishop in 1953. Others who have come to speak in the District include the Rev. Theodore Wedel, the Rev. David Hunter, and Mrs. Arthur M. Sherman.

* * *



Anvik Priest Goes on Furlough.
—The Rev. Glen Wilcox, with Mrs. Wilcox and little Gail, leave about October first for regular furlough, returning to Anvik shortly after the new year.

Miss Arlene Chatterton, R.N., is now stationed at St. Andrew's Mission, Steven's Village on the Yukon River. Miss Chatterton who has been at the Good Shepherd Mission at Huslia for the past two years will be nurse-evangelist in charge of the medical and spiritual work at Steven's Village under the general direction of the

mission at Fort Yukon. Arlene will be the first resident missionary at Steven's Village in about thirty years and fills a long-felt need in our ministry to the Indian people there. It will be pioneering work and much the type ministry that she carried on so ably at Huslia, and so we are very happy to have Miss Chatterton in this important post for the winter.

* * *

The Rev. Lee Stratman and wife and three sons are now in residence in Nenana where Mr. Stratman has assumed his duties as Deacon-in-charge of St. Mark's Mission. We welcome the Stratmans to Alaska and pray for God's blessing on them and the work of St. Mark's.

* * *



St. Mark's, Nenana, now moved to a new location from the old mission site to the heart of the town of Nenana where Mr. Stratman will minister to the people of the community.

The Rev. Richard Simmonds took up his work as Deacon-in-charge of St. Barnabas' Mission, Minto, in mid-July. We are delighted to have a resident minister in Minto and know that Mr. Simmonds ministry among our Indian people there will be a most happy one both for minister and congregation.

A MAN WHO LIKED TO CLIMB MOUNTAINS

By The Rev.
PATTERSON KELLER

This is the story of a man. It is a strange story for the ears of people today for it is the story of a man who climbed mountains and took a great joy in the moving wonder of a stark and beautiful land. He took great joy in people of any sort who came his way. He also had a great and unashamed hate for evil. I say that it is a strange story because it is seldom these days that one comes across a man who is vital and living, and at the same time cares enough to hate what he sees. I have been so used to hearing from and reading about people who apologize for what they are and what they say, that the writings of Hudson Stuck, Archdeacon of the Yukon, breathe like fresh air from the binding of the old **Spirit of Missions**.

This is the story of a man who climbed mountains. Hudson Stuck and his party were the first men to reach the top of Mount McKinley, or Denali, as the Indians call it. He took one of his vacations for the purpose of attempting the climb. He had several friends along both Indian and white. Is it strange that a missionary should want to climb mountains? I think that it is. Is it strange that this man should want to climb a mountain? No, I do not think so. Hudson Stuck did not go to a far country to tell the people of that country about the Gospel. He went to a far country that he might live there. When a missionary such as this man goes somewhere, it naturally follows that he will tell the people what he knows about Christ. He went to a far country to live with the country and the people of the country. He writes as if the very country had become part of him, so that as he writes, he is not telling about what he is doing, but he is telling about how he is living. Thus his stories do not ring with the hollow sounds of a man doing a grand job, but rather speak of a man who be-

lieves in Christ as the Son of God. His stories speak of a man who is living with flavor in a land that he loves. As a result, when he speaks of Christ, not only does Christ come out, but his mouth forms the words from the great coldness, warmth, and space that is the land he calls home.

"I had risen early one morning and had read the Psalter for the day and was struck by the first verse of the first psalm: 'The Lord, even the most mighty God, hath spoken and hath called the world even from the rising of the sun to the going down of the same.' Presently I stepped out of the tent into the midst of the most wonderful transformation scene I had ever beheld. Marvelously rapid as the changes of the weather are at this altitude and in this region, this, I think, was the most rapid of all. The clouds were rolling down the glacier until, even as I gazed, they passed entirely from its surface and rolled away from the foothills and lowlands beneath. Glancing upwards, the last wisps of vapor were sweeping across the heights; to left and right ridge after ridge sprang out dazzling in the sunshine; almost at a stroke—literally in a few moments—the wide prospect was clear, and a short while after there was not a cloud visible in the sky. As I stood there and gazed upon the broad scene that presented itself to my eyes, the words that I had just read came back to my mind, 'The Lord, even the most mighty God, hath spoken and hath called the world from the rising of the sun to the going down of the same.' It seemed as if, then and there, commandment had been uttered in heaven, and earth and hastened to obey." (**The Spirit of Missions**, Vol. LXXIX, p.20)

These are not words spoken by a nature lover, nor are they words spoken by a man who is painfully aware of himself as a man of God, but they



The Venerable Hudson Stuck, D.D.
Archdeacon of the Yukon
1906-20

are the words of a man living in a country he has chosen. They are the words of a man who knows his Creator. I have the feeling that writing of the type quoted above could very easily be laughed at today as a liberal's nature religion. I was talking to a farmer sometime back. He was talking about God. The only thing he was able to say was that his son was breaking ground down by the creek on the same field that his grandfather used to put the old team on in the spring. To my way of thinking, that farmer spoke as profoundly as any minister ever could about God. These words of Hudson Stuck's speak in much the same way as did the farmer's words.

"The seventh of June, 1913, will always remain in my mind as one of the most exhausting, fatiguing and distressing days, and at the same time, one of the days fullest of gratification and joy, in all my life; and as is common with retrospect, the joy swallows up the pain, the satisfaction obliterates the distress." (**The Spirit of Missions**, Vol. LXXIX, p. 24)

Hudson Stuck and his fellows

reached the top of Mount McKinley in almost complete exhaustion after a hard climb in the rare atmosphere. Hudson himself was so tired that he had to be pulled the last few feet to the top. Yet at a time of great joy, he remembered whose work he was about.

"So, as soon as I was recovered we stood together, shook hands all around and said a prayer of thanksgiving to Almighty God that He had granted us our heart's desire and enabled us to reach the top of His great mountain." (*Ibid*, p. 24)

The words of Hudson Stuck's which best set in my mind the kind of man he was are these:

"The ascent of Denali was not undertaken in order that the Cross might be placed on the highest point of North America, and a **Te Deum** said there, but when its summit had been reached, it was the most natural thing in the world for Christian men to make some shift to raise there the symbol dearest to them, and to lift their voices in the Church's familiar hymn of praise." (*Ibid*, p. 17)



Denali

People who come just to do a job are usually pretty odious. Here is a man who carried his job around with him. It is a most moving thing to me to think of a man on vacation toiling away at a dream, reaching that dream, and knowing in his heart that God is just as much a part of a dream on vacation, as He is part of the everyday work of a priest.

"Walter took the cross and thrust it so deep into the hard snow at a blow that it could not be withdrawn. Then we all gathered around it and said the **Te Deum**. And surely nothing could be more appropriate to the spot and the occasion than those grand old words 'We praise thee, O God, we acknowledge thee to be the Lord—Heaven and earth are full of the Majesty of thy glory'." (*Ibid.* p.25)

What is it that makes a man like this leave his position as Dean of the Cathedral in Dallas, Texas, and go to the Yukon? I don't try to put reasons in Hudson Stuck's mouth, but from his writing, I would guess that he was a man who needed to be alive at every moment. It takes a big land for a man to grow, and I would guess that the good Lord had some growth in mind for Hudson Stuck. When a big man does some growing, the country has to either grow along with him, or throw him out. My guess is that the good Lord had some growth in mind for Alaska. It takes a lot of leg to push a pair of snowshoes very far. My guess, further is that as Hudson Stuck pushed his snowshoes over the miles, he was able to say, "It seemeth good to the Holy Spirit and to me, that I am here."

What is it that is in the mind of a man as he goes thousands of miles by dog sled, or by boat? When a man is one or two days away from people and he stops for the night and boils himself a pot of tea, what is he thinking about? Does he think about what he can do for people? Or is he glad to be where he is and able to have a pot of tea? Perhaps it is both these things. There is a picture of Hudson Stuck as he sits with his pipe. (*Alaskan Missions of the Episcopal Church*, Stuck-p. 114) He seems

to have been a man who could sit alone with himself very well. Whenever a man can sit happily alone, it means that at the end of the trail are people who will be happy to see him. I remember myself standing on a little airstrip in a native village, and seeing the Bishop's plane disappear into the distance, and wishing that anybody but me had been left on the ground. It was not long until I found that as soon as several boys liked to come in and have tea with me, I could go it a long time alone. I wonder about Hudson Stuck. From the way he held his pipe in that picture, I would guess he could enjoy being alone because there were people ahead who were waiting for him. I would like to read somewhere what Hudson Stuck thought about when he put out his last pipe for the day and rolled into his sleeping bag. This is one of the most wonderful times of day—the first few moments lying back on the ground before well-needed sleep comes. I can find nothing where he talks about this time of day. Ten pages could be written about one sentence written by such a man as Hudson Stuck over the last pipe of the day. He was more than a man who climbed mountains.

I have done much puzzling over what a missionary is supposed to do when he gets to where he is going. Well, of course, he is supposed to preach the Gospel. Preach the Gospel? There seems to be as many Gospels as there are men preaching the Gospel. One man goes to a place and he seems to think it is his job to be a white man boss and tell the people how to live. Another goes and thinks his job is that of a scoutmaster. Still another goes and thinks that his only responsibility is to hold divine services on Sundays. What is the answer? Is the missionary's job to take the sayings of Christ and preach belief in Him? Is the missionary's job to take his own customs and traditions that he was brought up on and give those to his people as being certainly the most Christlike way of living found yet? Is cleanliness really next to Godliness? Offhand, it seems to me that cleanliness has nothing to

do with Godliness. I have sat up nights, or at least part of a few nights, wondering about what part of our understanding is really Gospel.

I was very surprised to find that Hudson Stuck was not too interested in the problem of Christ and culture. The problem seemed to give him no trouble at all. He took it for granted that the good things he knew of Western culture were also good for the Indian and the Eskimo. It seems at first as if he were a great man on top of a mountain praising God for the glory of the world. Then at the next moment it seems as if he were a small man ranting against the evils of liquor, or complaining because the Indians were living like Indians in dirty cabins.

"A dance-hall has been set up in the town, where once a week white men dance with Indian women—a thing never tolerated before—and the native girls troop down to this place. There is no good shutting one's eyes to facts. The native youth of this place are growing up, almost without exception, drunken and immoral." (*The Spirit of Missions*, Vol. LXXVII p. 382)

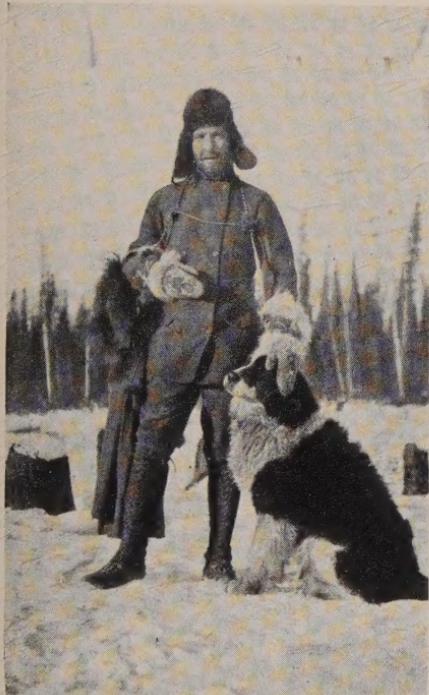
Again, speaking of Tanana where there had been great trouble with white men selling liquor to the Indians.

"But as for this place, Tanana, I see only one thing to do, and I want with all my heart and soul to do that thing while there is time. I want to take every healthy child away from here. That is part of my intense interest in the school at Nenana. I want to take every healthy child away from this drunken, lascivious environment to a place where children may be taught to live cleanly, sober lives." (*Ibid.* p. 386)

When I first read things like this written by Hudson Stuck, my picture of the noble man with his neck bowed into the storm began to fade a little and I began to think of the Pentecostal Holiness groups that I ran across during my short summer stay in Alaska. It is almost as if he were equating salvation with Western

moral standards. But I do not think that such is the case. Stuck knew the Indians and knew them to be a gentle and kind people. This man is the Stuck of the mountaintops. He took great joy in the communion of one soul with another even if that other soul was uneducated and primitive. As he sat around his fire in the evening, he did not need talk. There might have been simply eyes meeting one another that signified words were not necessary. Then an unfortunate thing happened. These simple people met the white man in greater numbers. (Simple is the wrong word. The Indians are no more simple than we are. Perhaps it is that they will trust more quickly than the white man who has become more cynical.) When these Indians met the white men, there were many things they gained such as more food and clothes. They were able to raise their standards of living a little by buying such things as outboard motors and guns. However, when these Indians met the white man there were also things they lost. As man becomes more sophisticated in good, he also becomes more sophisticated in evil. There is plenty of evil in the Indian civilization, but they know how to take care of that pretty well. However, when the white man brings sophisticated evil to these people, they go almost crazy. Soon sickness came along with the drinking. It was not long until the death rate began to outdistance the birth rate by a good bit. So it seems to me that Hudson Stuck was not just ranting against immoral practices; he saw a fresh people being driven to death by his own countrymen. Wherever the white man went, there seemed to follow rioting, drunkenness, and sickness. The white people seemed to take it for granted that they would swallow up the Indian people, that God ordained for the stronger races to prevail and drive the weaker to extinction. Stuck seemed to feel that each people had a definite contribution to make to the Kingdom, and that each had a land and a promise that their roots should go down deep. When one people undertook to take this hope and promise

away from another people they had best look out, for they were dealing with God. Stuck was unashamed to say that where liquor contributed to the loss of promise and hope, it was a grievous sin.



Archdeacon Stuck on the Trail

"We face in this particular place the extinction of the native race. I know there are those whose equanimity will not be disturbed by this prospect. I know there are those who with the evil records of the past in their minds will calmly tell you that the gradual extinction of the Alaskan native is inevitable throughout the country. My whole soul revolts at that cold-blooded conclusion.

"What reason, then, is there for this gradual extinction? He is mild and gentle in his nature, without any trace of the warlike propensities of the aborigines of North America generally . . . For untold centuries he braved the rigors of this country, and wrung a subsistence out of it, when he had no implement but a stone axe, no weapon for the chase but a

flint-headed arrow and spear . . . Now with all the advantages of guns and tools, with improved conditions of living, with a varied diet, with more or less medical care and supervision, with school and churches, he is dwindling.

"Taking it in the large, there is just one answer to this inquiry; one answer that applies wherever there is reason to make it. The cause of the dwindling population is the use of intoxicating liquors, and the debauchery and disease that follow that use." (*Ibid.* p. 384)

I am beginning to wonder if this man Stuck does not have a whole lot to offer. I have laughed at things like this and called them simple moralisms. However, hearing these words from the man who liked to climb mountains, I begin to wonder. Paradoxes are in fashion now. Life seems to be a matter of adjustment. Everybody is lonely, particularly in crowds. I read these new words and get sort of excited about them, but then I wonder again and go back to the things my folks taught me. I have read a little about theology, I can talk about it, and I think I realize its importance. But when I come right down to it, there are precious few things I know. One or two of these things seem to go like this. It is better to be honest than dishonest. It is better to help life than to destroy it. It is better to love responsibly than to go about mating like a rabbit. Now what kind of theology there is mixed up in these small statements I do not know, but it stirs my heart a little to think that Hudson Stuck sees it as the stuff that can break or give life to a civilization. In his eyes drinking and immorality become more than just sins; they become the agents for turning a man and a nation into something they are not, thus cause the man or the nation to deny its hope and its promise — something that is given and maintained only by God.

I think that such a conception of morality, if I have understood Hudson Stuck correctly, is a great conception and is worthy of the man who sang

the **Te Deum** from the highest point in North America.

At first it was hard for me to see how the bearded, romantic man climbing Denali was the same man who was talking about moving all the Indian children because they were acting like Indians. Now I see how they are very much the same man. It was precisely because they were Indians that he wanted to move them. He wanted to take them somewhere with white people, yes, but so that the white people could teach the Indians a reverence for the old ways of their fathers—to help them keep what is good of their past, and to give them learning to select what is good of the future.

It would be well at this point to give a small idea of what Hudson Stuck thought to be the most important part of the Gospel when he came to some natives for the first time.

"I am careful to sweep all their devils away once and for all; I take the devil out of the wind and storm, I take him out of the sick, I will not leave even a paltry sprite to tear their fish nets and spring their traps. God's world and not the devil's world—that is the burden of my preaching; I think it always was the burden of my preaching. Over and over again, with simple dogmatic statements repeated, in the same order, as nearly as possible in the same words, with an effort to leave something definite behind that shall not be lost in the vagueness of general recollection. Then comes the moral law. The primary commandments as they apply to them, the commandments against murder, impurity, theft and lying with the obligation of the day of rest and of the sacredness of God's name are gone over in the same careful way." (*The Spirit of Missions*, Vol LXXVI, p. 214)

I don't know, perhaps I am barking up the wrong tree, but this seems like pretty clear stuff to me. Here is the man on top of the mountain talking about his God, yet he knows he is sitting down with six Indians trying to hold on to a tin cup full of

scalding tea, and at the same time trying to get his lips close enough to the hot tin cup before the liquid inside freezes—he knows where he is, and he knows the God he is talking about. It is hard to gulp tea and have people know that you are talking about God. Hudson Stuck could do this.

He was a man who liked to climb mountains. He liked people and hated what he saw. It has been some time since I have met a man with the courage to hate what he saw. He certainly was a man who liked to climb mountains. But he was more.

For the second year a most successful youth conference was held for the young people of the church in SE Alaska in Sitka, using the facilities of the Sheldon Jackson School and Junior College. Members of the staff report a fine group of young people representing most of the churches in the SE area and a most interesting and helpful conference in every way—even the weather!

WHEN I GROW UP

By WILLIAM J. GORDON, III
(Age 10)

When I grow up I want to be
A minister, you see;
But not like one who flies all around.
I want to be a minister who stays
on the ground.

My Dad is a Bishop who flies all
around.
I am not going to be like him
because—
I want to stay on the ground.

I am going to preach in a church,
A nice log church
That is made out of birch.

Ann Elizabeth Grumbine—born to the Rev. and Mrs. Robert Grumbine in Valdez August 5th.

PARISHES

Anchorage	All Saints'	The Rev. Malcolm H. Miner
Fairbanks	St. Matthew's	Miss Caroline W. Templeton, DRE
Juneau	Holy Trinity	The Rev. Richard T. Lambert
Ketchikan	St. John's	The Rev. Alexander C. Zabriskie, Jr.
		The Rev. Samuel A. McPhetres
		The Rev. J. Kenneth Watkins

MISSIONS

Allakaket	St. John's-in-the Wilderness	The Rev. Randall P. Mendelsohn
Anchorag	St. Mary's	The Rev. Philip E. Jerauld
Anvik	Christ Church	The Rev. Glen M. Wilcox
Beaver	St. Matthew's	Capt. George S. Glander, C.A.
Cordova	St. George's	The Rev. Lewis Hodgkins
Eagle	St. John's and St. Paul's	
Fort Yukon	St. Stephen's	

Hudson Stuck Memorial Hospital

Dr. W. Burns Jones, Jr.
Miss Harriett H. Keefer, P.H.N. (on furlough)
Miss Bertha E. Mason, R.N.
Miss Susan E. Carter, R.N.
Miss Susan C. Lewis, R.N.
Miss Margaret H. Merrell
Mr. Randall Baalam
The Rev. Patterson Keller
The Rev. Thomas G. Cleveland
The Rev. Cameron Harriot
Mr. Milton Swan

Huslia	Good Shepherd	
Holikachuk	St. Paul's	
Ketchikan	St. Elizabeth's	
Kivalina	Epiphany	
Kotzebue	St. George's-in-the Arctic	
Minto	St. Barnabas'	
Nenana	St. Mark's	
Petersburg	St. Andrew's	
Point Hope	St. Thomas'	

Seward	St. Peter's	
Shageluk	St. Luke's	
Sitka	St. Peter's-by-the-Sea	
Stevens Village	St. Andrew's	
Tanana	St. James'	
Tanacross	St. Timothy's	
Valdez	Epiphany	
Wrangell	St. Philip's	

OUTSTATIONS

Annette Island	Chalkyitsik	Rampart	Palmer
Arctic Village	Dot Lake	Point Lay	Seldovia
Big Delta	Homer	Mentasta Lake	Skagway
Bettles	Hot Springs	Mt. Edgecumbe	Tetlin
Circle	Hughes	Noatak	Venetie
Coshaket	Kenai	Nome	Wrangell Institute

